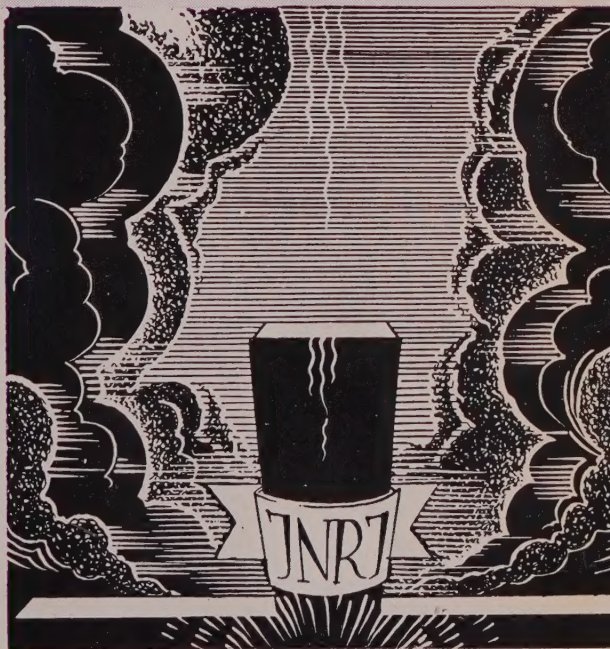




# *British Lutheran*

MARCH-APRIL, 1960



OVER HIS HEAD HIS ACCUSATION

MEMORIAL COLLEGE LIBRARY

# THE YARDSTICK OF THE CROSS

The Cross of Calvary is the background before which the whole believing life is lived. From the Cross the Christian draws power, inspiration, and motivation for all his living. The shadow of the Cross falls across his whole existence and affects every part of it.

The Cross ought also to be the yard-stick by which the believer measures everything in his life, the standard by which he judges all things. It isn't, we confess — at least not to the extent that it should be. If it were, how radically our perspective would be altered and our scale of values changed!

## *the big grudge*

Take the sins which other men have committed against us. Someone has slighted you: you carry the grievance around in your heart. It looms so large in your thinking that it fills your whole mind. You know this is wrong, that you ought not let "the sun go down upon your wrath", Ephesians 4:26, but you can't find it in your heart either to forgive or forget.

But stand under the Cross and see Jesus bowed under the gargantuan weight of all the sins of all the world, yours included, and hear Him cry out of the darkness: "Father, forgive them", and what seemed to be a mountain of injury done to you by your neighbour will shrink to something far less than a molehill.

## *mere trifles*

Or take the sins we have committed against God. What does God care about the little mistakes in my life, one out of millions of lives in this world? Does he even notice them? Apply the human foot-rule, and what are our sins? Little weaknesses that every man has, unfortunate slips that we all make.

But take your sins and go with them to Calvary.

*Ye who think of sin but lightly,  
Nor support the evil great,  
Here may view its nature rightly,  
Here its guilt may estimate.*

Measure by the Cross, if you would measure aright what you call your little failings and faults. See what they cost God. Would He have made this unutterable sacrifice if our sins were to Him only a trifle? Look upon Him whom you have pierced, and how monstrous become those acts and words and thoughts of yours which caused the Son of God so to die.

## *a Life for a life*

Another example of Cross measurement: your brother-man. What is man, as the world assesses him? It all depends upon what he is to be used for. To the general, so many regiments to march against the enemy: to the industrialist, so much brawn and muscle to turn his machines: to the statistician, so many thousands and millions to be fed and housed, counted and taxed

**(Continued on Page 10)**



# key words

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## forgiveness

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People tend to think of God being rather like a sentimental old father who tries to be stern with his children but always goes soft in the end. You know, the father who tells his daughter: "If you aren't home by 10 o'clock tonight, you'll have to stay in every night for a week!" But when she arrives 15 minutes late with the plaintive cry, "Really it wasn't my fault. I had to wait half an hour for the bus", what then?

*People may be arbitrary*

What can father say? — "All right, I'll let you off this time, but don't let it happen again!" — He decides he must be a little firmer next time for her own good; but he always feels so sorry for her.

Knowing what human fathers are like, people can't imagine how God can really carry out His threats to send His disobedient children to hell. The threats are necessary to make his children take notice and maintain a bit of law and order. But then, so often they are led into wrong-doing by circumstances beyond their control — and, after all, He is our Father, and boys will be boys.

*But God is not fickle*

If we think God will act like that, we are being stupidly sentimental. His love, pity and forgiveness are not so arbitrary. When God makes a statement, whether threat or promise, He keeps it. (Could we ever rely on His promise if He was so arbitrary about His threats?).

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BY ARNOLD RAKOW

"Cursed is everyone that continues not in all things written in the Book of the Law to do them", II Cor. 5.19, "blotting out the handwriting of ordinances that was against us . . . and took it out of the way, nailing it to His cross", Col. 2:14. "Christ hath redeemed us from the curse of the Law, being made a curse for us", Gal. 3:13.

*God keeps His promise in Christ*

Christ gives us what is needed to square the account with God. He pays the penalty we are unable to pay. We don't have to hope that God will be kindly disposed towards us, or that we may win His pity or forgiveness. God is not fickle; He is true to His promise that He will accept the merit of His Son as payment for our debt, Rom. 4:21-25.

*The alternatives*

By accepting the work of Christ in faith, we have what we need to "receive remission of sins", Acts 10:43. By rejecting what Christ did for us, we make ourselves responsible for paying the penalty of our sins — eternal damnation. "He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life: but the wrath of God abideth on him", John 3:36.

*Rock of Ages, cleft for me,  
Let me hide myself in Thee;  
Let the water and the blood  
From Thy riven side which flowed  
Be of sin the double cure —  
Cleanse me of its guilt and power.*

This popular account of the origin of *Rock of Ages* may owe more to fancy than to fact, but none can deny that its imagery is moving and real even to men of modern times. During the bombing raids of 1940-41, many Londoners used the rock caves of Chislehurst as a shelter from danger and death.

The Reverend Augustus Montague Toplady (1740-1778), the son of a British Army Major killed in battle when the hymn-writer was only a few months old, was a precocious child. He wrote in his diary: "I am now arrived at the age of eleven years. I praise God I can remember

“Rock of Ages”. The phrase comes from the Bible. Moses hid in the cleft of a rock when the Lord Jehovah passed by so that the prophet might see Him and yet live, Exodus 33. But it was not here where Toplady got his immortal expression. In fact, you cannot find it anywhere in the text of the English Bible. Yet it is there — in the original Hebrew Bible itself. Isaiah 26: 4 reads, in the King James: “Trust ye in the Lord for ever; for in the Lord Jehovah is *everlasting strength*”; but in the original: “Trust ye in the Lord for ever; for the Lord Jehovah is the *Rock of Ages*”.

Christian theology depends upon men trained to work in the original languages of the Bible, but how much even Christian hymnody owes to men who can penetrate through translation to the inspired text itself.

The Rock of Ages is not only a hiding place, like the rock in which

Moses hid; it is also, like Moses' rock in the wilderness, Exodus 17, a fountain.

This hymn deals with sin, a word that has been blunted and has lost its meaning for most people. And yet, when the meaning does get through, no honest man really needs the church or a preacher to convince him of sin. We have done wrong and we know it. What we have done, we cannot go back and undo. So sin does two things to a man: it plagues him with a sense of guilt, it has the power to make him do again and again what he has done once. There's only one way to escape from the guilt and power of sin. "Cleanse me", the hymn says, "cleanse me from its guilt and power".

Cleansing alone will do. Hide your sin from your friends, your family, your wife, even yourself, cover up your mistakes, but you never know when the past will catch up with you. Try to atone for my sins myself, make gifts to charity, go to church, keep my slate clean — it doesn't work. Worry over the wrong I've done—I've tried that, too—making myself miserable all day and crying all night — it's no good. It doesn't help.

*Could my zeal no respite know,  
Could my tears for ever flow,  
All for sin could not atone —  
Thou must save, and thou alone.*

Forgiveness is the only answer to this, man's greatest need. If I come to Jesus — empty-handed, naked, helpless, foul — and ask Him, believing that He will do it, He will, in the water and the blood which flowed from His riven side on Calvary, wash me clean and free me from my sin. Christ is my Rock of Ages, my shelter against trouble and my fountain for forgiveness.

*Don't leave it to the church to  
read the Bible for you*

## LUTHER

### On Reading The Bible

We shall have to acknowledge here that St. Peter addressed these words (I Peter 3:15) to all Christians, clergy and laity, male and female, young and old, of whatever state or condition they may have been. It follows that every Christian should know the ground of, and reason for, his faith and be able to maintain and defend it if necessary.

But up to this time reading the Scriptures has been forbidden the laity. For the devil hit upon a fine trick when he schemed to tear people away from Scriptures. He thought: If I can keep the laity from reading the Scriptures, I shall then bring the priests from the Bible into Aristotle so that, gossip what they will, the laity must hear whatever they preach to them. Otherwise, if the laity were to read Scriptures, the priests would also have to study it in order not to be rebuked and refuted.

But look now at what St. Peter here tells us all: We should give answer and show reason for our faith. When you are about to die, I shall not be with you; neither will the Pope. If you then do not know the ground of your hope but merely say: I will believe as the councils, the Pope, and the fathers have believed, the devil will answer: Yes, but what if they were in error? Then he has won and will drag you down to hell.

Therefore we must know what we believe, namely, what God's Word is, not what the Pope, and the holy fathers believe or say. For you must place no confidence whatever in any person, but in the bare Word of God.

*(What Luther Says I, 79 by Ewald Plass)*



*When is a parsonage not a parsonage?*

*Sunderland gets ready for Synod.*

*Teenagers and the Bible.*

# FROM THE TAFF TO THE TYNE

A parsonage is not always and only a parsonage, that is, the house where the parson lives. Sometimes it is church office and meeting room, church workshop, and church storage place.

Take 1 Towncourt Crescent, for example. It's the parsonage of Christ Lutheran Church, Petts Wood. The Large Room with the big open fireplace on the ground floor — that's where the Church Council meets (except when it's too cold) and the instruction classes are held and all sorts of other gatherings take place. The Little Room over there is the printing establishment of *The Young Lutheran*, the ELCE youth magazine. And this one is filled with sacks and sacks of milk bottle tops. (If you have enough of them, you can get £2-4-4 for them, as the Ladies Guild did recently, but how long it takes, and how fragrant they become the longer you keep them). Then there's the Room Upstairs, all hammers and saws. That's the workshop of the Luther Society. They're building their own table tennis tops. The adults supply the timber, the youth the labour, and the sawdust is all over.

The Church Council are negotiating for a site for a church building in Scads Hill.

## KENTISH TOWN

A committee of three women, Mrs. Rose Lawton — Chairman, Mrs. Cynthia Heintz — Secretary, and Mrs. Marjorie Smith — Treasurer, are making preparations for the organisational meeting of Lutheran women to be held at Luther-Tyndale on Sunday, 8 May.

Luther-Tyndale and Holy Trinity pastors are alternating in each

other's pulpits for a midweek Lenten series on "The Seven Words of Christ from the Cross".

## HARLOW

Mighty fine table tennis players out at Harlow. In the finals of the youth club competition in which twenty-six entered, Clinton Felstead was the winner, defeating Eleanor Evans in the deciding match. Anyone anywhere ready to knock Clinton's crown off?

Tenders for the new building are expected to be in by the end of April. In the meantime, improvements have been made to the temporary hut after the fashion of the nursery rhyme, *The House that Jack Built*. It began with the youth wanting a table tennis table. The youth would pay for the timber, Pastor Hennig and Mr. McWilliam would make it. Some plywood was left over: so the ladies got a tea counter. Shelves were made from packing cases supplied by Mr. Charles: what was left went into the making of hymnal racks and bulletin board. But all was not yet done: Mr. Oliver, the pianist, produced a piano stool. Comment overheard: "This little hut is getting so comfortable we'll not want to leave it when the new church is built".

## SUNDERLAND

The Voters' Assembly set aside 22-27 February as "Get Ready for Synod" Week. The downstairs hall had to look its best to welcome and feed an expected sixty Synod visitors. They set to work. The men painted, the women washed and cleaned. Tables were re-covered, missing window panes replaced, a bulletin board and a new draining board built. When it was all over, six days and 235 volunteer hours

later, St. Timothy's was ready to show some real Northern hospitality to a coach load of Southerners on 22 April.

## RUISLIP

When business removes a Lutheran family out of reach of their church, what should that family do? Listen to the *Lutheran Hour*, read *Portals of Prayer* and the BRITISH LUTHERAN? The Turner Family down in Peacehaven near Brighton did all that, yet felt deprived of personal participation in the work and programme of their church.

Encouraged by the pastor and the president of their congregation, Mr. and Mrs. Turner decided on a project which enables them, where they are, to serve their Lord and their church. They determined to distribute leaflets to each home in Peacehaven inviting people to listen to the Lutheran Hour.

## TOTTENHAM

Every Sunday afternoon since the beginning of the year up to seventeen teenagers gather in Holy Trinity Church Hall simply to read and talk over what the Bible says. What are they studying in particular? The life of the Apostle Peter. David Stevens, their leader, 24 and crew-cut himself, is convinced that his young people are finding the old Book helpful and meaningful for their lives. Proof? Look at the way they keep coming — and bringing their friends with them.

*Footnote:* Holy Trinity footballers took up the challenge of Luther-Tyndale in the January BRITISH LUTHERAN. On Saturday afternoon, 12 March, on Parliament Hill Fields, George Day and his eleven faced William Martin's ten challengers from Tottenham. Nothing was proved. It was a draw: 2-2.

# Conference Approves 1961 Budget

**A** BUDGET visualizing the expenditure of £31,248 by the Evangelical Lutheran Church of England during 1961 was discussed and passed at the Church's first Synodical Budget Conference held at 42 Museum Street, W.C.1, on Saturday, 12 March. The meetings lasted from 1.30 to 5 p.m. The nineteen men present represented congregations and missions from London, Harlow, Cardiff and Sunderland.

The conference was convened by the Executive Council to carry out Resolution 8 of the 1959 Synod at Bereham Wood. The resolution specified that each ELCE congregation and mission should be represented by two delegates, one pastor and one layman, but that only

congregations helping the subsidised, and both of them helping the missions, until the missions in turn become strong enough to help other new missions". Pastor Pearce pointed to two premises of the budget: that each new congregation contributes a certain agreed percentage (20 per cent., in most cases) of their total income to missions and charities, and that each new congregation set itself the goal of an annual 10 per cent., increase in Christian giving.

Mr. Alfred Flemming, ELCE Treasurer, presented the budget proposals for 1961, explaining each estimated receipt and expenditure, going through the proposals section by section. Each of 95 items was scrutinised, questions were asked, points discussed. At the end of the session, the motion to approve the 1961 budget as proposed by the Executive Council was carried unanimously.

The Conference accepted the invitation of the Luther-Tyndale lay delegate, Mr. George Gutbrod, to hold the 1961 Budget Conference at Luther-Tyndale Memorial Church, Kentish Town.

## AUSTRALIAN ABORIGINAL MISSION CHOSEN FOR 1960

The Lutheran mission among the aboriginals in Australia has been named the 1960 ELCE Foreign Mission Field. The original Australians are a dying people (in 1788 there were 300,000, in 1947 70,000) and, because of their backwardness and nomadic habits, work among them is difficult. The two stations of the Evangelical Lutheran Church of Australia which will receive the 1960 Foreign

## NEWS

delegates of organised congregations should have the right to vote. The function of the Conference, according to the resolution, was two-fold: to consider and to approve the budget proposals put forward by the Executive Council, and to review and to seek to improve the financial situation and methods of the church.

After the opening devotion of Mr. E. F. R. Smith, the members of the Conference were welcomed by Pastor E. Geo. Pearce, Chairman of the Executive Council. He appealed to members to view the budget in terms of the Cross and to see, behind the figures, people, people for whom Christ died, people whom we in our missions at home and overseas were trying to win for Christ. The budget, he said, is "our response to the Great Commission", "our 'counting the cost whether we have sufficient' (Luke 14:28) to achieve what we plan to do with the Gospel". "Here is put into practice", he went on, "the principle 'the strong help the weak', the Lutheran Church — Missouri Synod helping our church in England, our self-supporting



Mission collections of ELCE churches are at Koonibba and Yalata.

The Australian field was chosen by the Executive Council upon the recommendation of the Barnes Pastoral Conference which met in London for one day on Friday, 11 March. The assembled pastors heard a paper on *Revelation 2 and 3* by the Rev. V. Hennig of Harlow, continued their study of Article IV of the *Formula of Concord*, and were given several committee reports. Resolution 4, *Visitation of Parishes*, to be debated at the 1960 Synod at Sunderland, was given careful consideration.

### CARDIFF PAPER FEATURES NEW LUTHERAN CHURCH

EXCITING NEW CHURCH WILL BE 'AFLOAT', Cardiff's *South Wales Echo* told its readers on 12 February in a bold two-column headline. "The excitingly-designed building with its ultra-modern cantilever roof and extensive use of glass will provide the first proper place of worship for the Evangelical Lutheran Church in Wales", the paper said, and went on to quote the architects: "Though we have used large pieces of glass, the windows are not directly visible from the inside. The tremendous amount of light, both natural and artificial, is concealed and will give the feeling that the church is 'floating'". The paper also printed the sketch of the proposed building which appeared on the cover of the February 1960 BRITISH LUTHERAN.

### Two Important Dates

#### 1 Sixth Annual Synod

at Sunderland, 22-23 April

*Book now for a seat on the coach*

#### 2 Organisation of Lutheran Women

Luther-Tyndale, Kentish Town  
8 May, 2.30 p.m.

Tenders for the Cardiff project, ranging from £26,000 to £31,000, were considered by the Executive Council on 14 March. The architects have been asked to meet with a Council committee to decide reductions that will bring the all-in cost down to the limiting figure of £22,000 for church and parsonage.

### BOSTON PASTOR ACCEPTS CAMBRIDGE CALL

The Rev. Kenneth Mahler of Boston, Massachusetts, has accepted the call of the ELCE Executive Council to serve as pastor and second Lutheran tutor at

## NEWS

Cambridge. He will take leave of his present congregation on 6 June.

Mr. and Mrs. Mahler and his family will live at 9 Thornton Close, Girtten, Cambridge, a not-yet-completed, four bedroom freehold property which the Executive Council resolved to purchase at their meeting on Monday, 14 March.

The purchase of another Cambridge property was given the green light at the March Council meeting. "Westfield House" is a notable Victorian house situated within the university area on a main road within a few minutes' walk of the centre of Cambridge. Its spacious, well-appointed ground floor rooms will provide offices, library, and meeting rooms for the theological training programme; the first floor, at least for the present, living accommodation for the family of one of the Lutheran tutors. On the adjoining 3/4 acre garden, a church building will ultimately be built. It is hoped that loans and donations raised by the ELCE Church Extension Fund during 1961 will meet the £12,000 purchase cost.

# LETTERS

How lonely do you think a New Town is? We stay in a New Town and hadn't one friend. I sat at one side of the fire, my wife at the other, we never went out, life was very, very dull. Then to this New Town you brought your mission. We went, we listened, and we were conquered. We have made friends, real friends, but also we have found the greatest Friend that anybody could ever wish to have. Surely we have found friends through Christ. May God bless you in your missions so that other people can find the happiness that we have found.

A LUTHERAN READER,  
Harlow New Town, Essex.

I like the new BRITISH LUTHERAN and am looking forward to a new series of historical articles.

The Junior Luther Society of Holy Trinity is restricted to the age group 13-16 and its football team will take on any opposition in that age group.

Good luck to Luther-Tyndale Football Club but we are not providing a Roman holiday for men aged 24.

W. MARTIN,  
Youth Leader,  
Holy Trinity Lutheran Church,  
South Tottenham.

Having received and read the first printed issue of the BRITISH LUTHERAN, I regret to say that I feel bound to make some adverse criticism. When I filled in the questionnaire distributed in December, I showed my preference of a mimeographed BRITISH LUTHERAN. The reason for my choice was that by mimeographing the issues we would avoid

the publication of anything which might appear cheap.

My original fear that a printed BRITISH LUTHERAN might look cheap is now no longer a fear but an observation. As I express my disappointment over the January number, I am attempting to speak without bias. Knowing nothing about paper or printing, I feel sure that the average man would feel that there is little, if anything, to distinguish the appearance of the BRITISH LUTHERAN, Volume 5, Number 1, from the mass of cheap pamphlets which are circulating at this time.

JONATHAN CREMER,  
Cambridge.

## Continued From Page Two

and controlled. Human life is cheap. Men are born and die at the rate of thousands every minute.

But stand by the Cross and see what value it places upon man, every man. "God so loved the world that He gave His only-begotten Son", John 3:16. "Ye are bought with a price", I Cor. 6:20, "with the precious blood of Christ", I Pet. 1:19. God traded His Son's life for you. Having paid that price, how can you ever doubt that He will shrink from anything that will help you? Look at your fellow-man in the same light. Do you see that if in your whole life you were to achieve nothing more than to lead one single person to Jesus, you will have accomplished more, as God values things, than the man who has built up a huge empire.

During holy Lent, when believers of every age and every place meditate in the shadow of God's great act on Calvary, let us put aside the foot-rules of the world and measure everything by the yard-stick of the Cross.

# You want to know

**QUESTION:** How can I console myself about feeling that I do not really believe, though as a matter of fact I really want to believe?

Answer: An excellent Scripture text speaks to our problem: "If our heart condemn us, God is greater than our heart and knoweth all things", I John 3:20.

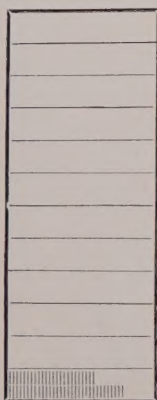
You feel guilty because something within you accuses you of not believing God's Word; yet you state that you really want to believe. That very desire on your part is proof that you are not rejecting God's Word but accepting it. In your weakness, however, you are not conscious of your faith and are disturbed over your doubts and misgivings. You feel like that sorely-tried father who prayed to Jesus: "Lord, I believe; help Thou, mine unbelief", Mark 9:24.

To you St. John gives the assurance that God is greater than your heart and that He knows all things. He is aware of the condition of your heart and of your desire to be saved only through the merits of Jesus Christ. You may be sure that the Father of all grace and mercy will not reject you.

You must strive by earnest prayer and study of the Word to overcome your weakness and by God's grace to achieve a stronger faith. Other lovely gems of Gospel comfort for your consideration are: Isaiah 43: 1-2; 54: 7-10; Matthew 12:20; John 6:37; Romans 8:1.

(From *The Lutheran Witness*)

## **Church Extension Fund**



£12,000  
£11,000  
£10,000  
£9,000  
£8,000  
£7,000  
£6,000  
£5,000  
£4,000  
£3,000  
£2,000  
£1,000

### **LOANS AND DONATIONS**

(Receipts 1-29 February 1960)

KENTISH TOWN	239	23
TOTTENHAM	166	51
RUISLIP	78	0
SUNDERLAND	31	0
PETTS WOOD	53	2
BROMLEY	4	0
GRINDON	0	0
CARDIFF	20	0
CAMBRIDGE	0	0
OTHERS	0	59
<b>Totals</b>	<b>£592</b>	<b>£135</b>
<b>GRAND TOTALS</b>		<b>£727</b>



## **British Lutheran**

Volume 5 Number 3  
March-April 1960

Published by the  
Evangelical Lutheran  
Church of England,  
42 MUSEUM STREET,  
LONDON, W.C.1.  
ENGLAND

*Editor :*  
The Rev.  
E. Geo. Pearce, D.D.

### **Over His Head His Accusation**

A pen and ink drawing by the Latvian Lutheran artist, Ansis Berzins, to illustrate Matthew 27:37. "And set up over his head his accusation written, THIS IS JESUS THE KING OF THE JEWS."

# **'The Christ Of The Gospels'**

by Dr. William F. Beck

224 pages 5½" x 8"

Cloth 21/-. (22/6d. postpaid)

How often have you wished you could have the story of the Four Gospels blended together in one account? Or how frequently have you puzzled over the archaic words and the awkward "straightways" and "whither" of Scripture and wondered just how much your children understood during family reading of the Bible?

*THE CHRIST OF THE GOSPELS* was prepared to meet both needs.

When the King James translation of the Bible was completed some three and a half centuries ago, it was written in the language of that day. Since then many changes have taken place in the English language. *THE CHRIST OF THE GOSPELS* shows that the Bible can be written in the language of our day and still retain an accurate rendering of what God says in its pages.

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